[August 15, 1889. IMVO ZABANTSUNDU (NATIVE OPINION). 3

peliswa kanye nendawo yobobu mantyana, babuyele kwakumantyi omkulu e Bhofolo. Olufuduko lwemantyana lwenziwa bengacetyiswanga abantu, abate bakubuza abanikwa zwi bangabambelela kulo. Into yona ebonakalayo umantyi uruqulwe sisitukutezi sokublala ngapandle kwesixeko sabamhlope ezinjenge Bhofolo. Ilungelo yabantu yona yoba yintoni na ? Simele yona tina. Abangexamleki uku hamba abantu sebelimkiwe ilungelo lokuba babe nemantyi pakati kwabo Siyotemba ukuba u Rulumeni wosebenza ngendlela yokuwunceda umzi—aliguqule elicebo, abuyele kwase mzini ongowona mninzi umantyi. Mabazibike babhalele Kapa abantu base Nxukwebe bavicele into eyimfanelo yabo enje- ngale.

Amanqaku.

U Sir Langham Dale unenteto ayenze kwipepa eliyi Christian Express ekalazela abafundisi abapete izikolo ngokutshintsha-tshintshwa ko Titshala kungeko nto yonakeleyo. Ubonisa ukuba lento iya zenzakalisa izikula; ebavusa ba kuba uyavibona lonto. Enye into enokunikwa komsebenzi kwe Titshala ezizishive indawo ebezikuzo ngapambih ngokubola kwezimilo. Naleyo kufuneka ilunyukelwe. Inteto yake ngomsebenzi wemfundo iyeyomhlobo wenene. Ngamana wapila ixesha elide engumsengi kulemicimbi.

U Mr Naphtali Kumalo yindodana yase Natal eyafunda e Lovedale iminyaka emininzi. Ngoku use kwelo lakowabo. Sibona incwadi yake i*Nkanyiso* yase Natal esingete umci­mbi wokwandiswa kwe!o pepa (nakona bmma kavaleyo nto). Lisidanisile kodwa kuteta kakubi ngenteto yezizwe

kuba ikwele ngenteto yinteto yabantwana, kanti’ ke noko Sanga ukuba abantu ababala linye batiyane. Simfumana ekwezele lonto ke u Mr. Naphtali Kumalo ngale nteto“ Baningi abantu abasasonge Sandla zabo, aba ngeka lamkeli leli nepa ngenxa yokuba bengeka bom lapo Khekise kona. Ngifike labo abanomcabango onialo bayaposisa. Abanye so oko benamatele emapepeni ase Koloni (Old Colony) alibele ngu nditi, kwenye indawo kulotywe amagama angaziwa ngabantu balapa. mhlaumbe kulotywe isingisi, kukohlakale ukuti laba bona aba ngazi nesiha sika ‘a’ bayakuzwa kanisi.” U Mr. Naphtali Kumalo ube nokuwucela umzi ukuba uyixhase *Inkanyiso* ngapandle kokunyelisa inteto yesibhaxa sa bantu belocala lake ngale ndlela.

INTLANGANISO Y0TITSHALA

Nomaheya, 4 July, 1889.

Ngokungabiko kwe President, kwavulwa u Mr. S. P. Kakaza, ukuba atate Isihlalo Emva kokubulela imbeko ayenzelweyo, wayivula ngomtandazo. Amalungu awayeko ngala Messrs. S. Kakaza (esihlalweni). R. Ndungane 'Treasurer). P. Lusasem S. D Mashiyi, T. all. Matolengwe, no P . D Ishacila (Secretary).—

zafundwa zamkelwa. — Umhlali ngapambili ucele Unobhala ukuba alese inxoxo engaba ziko; walandula, nganandle kwenqaku lokuba umongameli u Rev. E. L. Coakes, ucinga ukupuma kwiwonga lokongamela olu Manyano. Yaviwa ngosizi olukulu leyondawo, yayekwa ngenxa yokuba ingekabi nabunyaniso lonto.

Kushukunyiswe ngu Mr. Lusasene oxhaswe ngu Mr. P. D. Tshacila, ukuba kubhalwe incwadi ebulelela amanene ase Qonce Komani. ne Fort Beaufort ngemizamo yawo, ngale Pasi ingqongqo, kwabantsundu ka Mr. De Wet, nangentsebenzo yaba Tunywa, kwavunye Xa Kwamiswa i Komiti yokuyisengo Messrs. S. T. Kakaza, P. S. Taisaseni. P. D. Tshacila.

Kuxoxwe umcimbi wemali yotitshala, kwagqitywa kwelokuba Ugezayo kotunyelwa umtandazo ku Sir Langham Dale, wokucela ukunyuswa komyuzo wazo ngu Rulumente. oselevakalisile ukuba ingxowa yakomkulu iyapupuma; watsho oko wakubonisa ngokunyusa umvuzo wezicaka zake. U P. D. Tshacila ute uyabona ukuba lentlanganiso yolu Manyano, iyafa, ngokungezi kwamalungu. ke uyacela ukuba apume ekubeni lilungu layo’ Emva kwenteto enobom. woyiswa yintlanganiso yamalela; waselecela uku­ba kunyulwe i “Secretary” entsha, akwavunywa, wadana kakulu. Kuvunyelwene ekokubeni ezayo yohase Mahlubini, Tsomo Post, kwa Miss II. Johns ngo 4 September, 1889.—P. D. Tshacila, Secretary.

Ihabile elungileyo irolelwa 11/6 ngekulu e Tinara, engentle iyazifumana ezi 8/6.

Kwifama ka Mr. A. Develling ekufupi ne Dordrecht, kuse usenye imini ityeba lehamile lisikwe umlenze nomkono kwemkiwanazo ezonto. Kwenziwe oku sipilile isi alam segusha. lsenzo sobu Satana kanye.

UNDWENDWE LASE KAYA LABANTSUNDU E Qonce—Rev Nohe, Messrs Ndwadwa Rubusana no Makiwane, Messrs J Adams Mr & Mrs Vena. Mzozolana, A T Mlodi, Gudula, Mdana, Alfis Masiza Revs Mkosi, Philip Messrs M to Matshoba. Little, Mbambisa A ” ” Qishuba Mpondo, Kiviet, Mzimba

Tonyela. Sidzumo. Radasi. Mr and Mrs Binase Magabela, N Gasa, Mr &Mrs Mavipase’ D Ximba, Ncapayi B Mdoboli, J K Bokwe, Mr & Mrs Gadu Rev Nkomo, Mr & Mrs Nukuna, Cudula B Sinuka, G Ntsiko N Daniel, Gudula, Labase, Ntsangani, Sokopo SMtoba, S Mwahla, Ncuka, Rev & Miss B Mama. Tonki, Sikundla, Maqubela Macwele, Zani Madubela

Umanyano Nge Mfundo.

*Amapepa Afundrve Kwintlanganiso Yomanyano Ngemfundo, {N. E. A.)*

Kufundwe ipepa lika Miss Figilan ngu Mr. Kenneth Ncapayi, eliteta nge — *Simo Somntu Ontsundu* u Miss Figilan lowo ngenteto yobuciko nengqondo wabonisa isimo akuso amawetu ngelixesha — Isimo segqoboka, somhedeni,' sofundileyo, nongafundileyo njalo njalo itsho elinonekazi lati, isimo esifanele kukangelwa kulamaqela seso (1) Msebenzi, (2) semfundo, (3) nesobukristu

kwesokuqala ibonise indlela ezinzima abaxelenga ngazo abanye, ezinjengoku noku reyisha, nokufuya, izinto ezite ngokubalela. nobuncinane bemivuzo, nezifo empahleni, zabangela ukuba lamaxesha ezimini sikuzo abe abenzima Elite elinenekazi into ngecala lemfuyo ebiseli fanele ukuba ifuywe ngabantu kuba ingena mbendeni yi nemali yakufunyanwa ilunyukelwe’ukuba ingapeleli ezindywa

Lityile ubulungisa bemfundo nokundwetyelwa kwayo ngoku yinxenye ngangokuba ide yaqondwa ubulungisa bayo navinxalenye yamaqaba, kuba eyibona ukuba ihamba nomsebenzi okapuma kwabanayo nomvuzo ote lonke. uhlanga luxhaswa ngabafunde incwadi nabalinde amashishini, noko bati inxalenye yabo baputa. Noko kunjalo inga lentokazi ingaqondwa lendawo yokuba into eyakuvusa uhlanga kukwanda kwabatandileyo pakati kwalo, nokwanda kwama shishini Imfundo ilungile kuba konayo idibene nobu Krestu, imenza ukuba azive ezinkolwana zabahedem zifunyanwa nakati kwama Krestu. namanye amasiko obuhedeni—Iti lentokazi, namafuto nditi onjalo ubulala u Tagana. wanelise awachase amasiko anjengokuvumisa, obuhinga, okutakata namanye itsho iti ukuba ke imfundo yenza okunje ukulunga vinina ukuba imatelwe? Igqiba ngliti Bazali fundisani abantwana ngenyameko, namva kufumana amatole alomfundo angenako nokubulwawa ngumbendeni ayimali.

Ubu Krestu yeyonanto ibalulekileyo ebifanele ukuba ntu itsho lentokazi, kuba ngapandle kwinto ubom bomntu abunto yakonto ilizwi into eliyiyo libangwa bu Krestu, obute bukhokele kwimvisiswano entle pakati kwentlanga. Ubu Krestu busivuselela intsikelelo isizwe esinabo. Ubu Krestu enditeta ngabo litsho elinenekazi bobulamba nezenzo ezihle. Singenabo ubu Krestu nasipina isizwe siyakuhliselwa pantsi njenge Syria, ama Israel, amafilistiya nezinye izizwe.

Ukuze ngoko sigcineke sihabele pambili singatshoni masinyamekele, sitande umsebenzi, imfundo, ubu Krestu.

U Mr Maci ucele ukuba axolelwe yintlanganiso ngokuba etabate umcimbi ongamlingeneyo ngenxa yobuncinane bake nokungabi namava kwake kakulu kumcimbi ololuhlobo. Ute kodwa inteto yesiyalo yomongameli u Rev. P. J.Mzimba yase Debe yambanga ukuba acinge ngamadodana akowabo ukuba asetotenina ukuzilugiselela ukunceda umzi akowawo kwinto zo Mbuso, ze Mfundo neze Nkutalo emsebenzini.

Utete kuqala ngamadodana *asemakaya*  ekutiwa ngagqibileyo ukufunda utsho wabonisa ubukulu bomsebenzi omele lamadodana ayeye esinaleni ukuyotabata izixobo zokulwa wati madodana akowetu lifile imeko ezinto zakowethu zihlala umkosi amasiko, amasiko okukanya avele nge mpondo kwelilizwe lobumnyama afuna amdodana awembe awakupele ngapandle aziwe abonwe luhlanga afunze asukelise awobumnyama ukuze isizwe sihambele pambili. Ute amaxego akangele elindele ezenzo ezifanelekileyo zemfundo, kanti noko abo betu kunjalo basagalela amanzi pantsi zokukanya eseziko, endaweni kuba ngabapembi. Lonto ke ibange ukuba imfundo ingacingelwa nto ngolawo. kuba ibange umtombo kwinxalenye yabazali, nokuxakeka ntsebenzo nemfundiso yaba zintshaba zabantsundu; yabeta engamaqaba yabay’ amva yandulela ayabasavuma kutumela intsapo yawo emfundweni—kuba zonke izenzo ezifi- hlakelevo zofundilevo kutiwa zibanga imfudo. Utsho kwati noko kunial vazini mpindini ukuba ningumsimelela wohlanga. kukangelwe kuni ngunazi. Qulunqani ke ngoko izimilo zenu ukuze isatyelwe ngumzi into nakuyitota. *Ezombu w*ase Mlungwini indawo zikangelwe kuni. neze *Lizwi,* neze nkutalo emsebenzini. (2) Amadodana asezi *pini* — Ute ipants’ ukupalala imfundo enawo, inkoliso yawo kuwahlazisile umzi ontsundu ngezimilo zawo. Isuke lempi vati ukwenza kwayo ubunene yatabata awona masiko angamadlala kwawase mlungwini yawaposa awona mahle, bati obona bunene bawo yakukuqelana *nelokwe, nebhotile, nebhekile.* Ezizinto zontatu zisuke zabanga ukuba lamadodana avilibale eyonanto ayeselwe yona e Dikeni, Nxukwebe, Rini, Mtwaku nakwenye indawo zemfundo; le yokuba aze kukonza uhlanga ngemfundo Utsho wati — “ Xa nditshoyo anditeti kuti akako oluncedo emsini pakati kwawo kuba lawo noko akoyo mancinane. kwawona afana negolide kumblaba omnyama ngokubengezela kwawo. Ndi­ti ako ezidolopini asele lungele wona ukufela uhlanga, anobuganga namandla okutabata icebo lesilumko eliti—“Nyana warn ukuba aboni baya kuhenda zungangavumi ke.” Ndiyavelana kakulu neloqelana lamadodana, kuba azama ngezimilo, nangosiba ukubonisa intshaba zemfundo, nezomntu omnyama ukuba umntu omnyama akamnyama nentliziyo

Uqukumbele lomfana ngokuyaleza umzi kumadodana asezi dolopini esiti— “ Madodana umzi ubeke kuni intonga. (3) Amadodana ase *Mfundweni* ute kulilungelo kuko ukuba ngeholide azingene intlanganiso uzinjengo “Manyano Nge­mfundo (N. E. A),” nezinye ezizamo ukupakamisa uhlanga, ukuze apulapule ingxoxo afunde kuba eza kulomsebenzi akupuma ezikohveni. Utsho wati— madodana asemfundweni, fundelani incam ezitile, ningafumane nifunde udunkuku”—“U Satana ngapandle apa ufumanela izandla ezinqenayo umsebenzi. Ute u Mr. Maci, olu Manyano maluwa lumkele amadodana angena kulo ukuba izimilo zawo zinjanina, kuba lukangelwe nangabamhlope, wabe nomzi ulindele ukuba amalungu alo andileke. Utshowati ukupheta—“Nantso indawo mzi wakowetu kaniyikangele, niwakumbule amazwi engwevu eyati—“ Ndibhala kuni madodana kuba nomelele’ nimoyisile okahlakeleyo.”

Kulandele elika Miss Meyile ipepa elafundwa ngu Mr. Tyamzashe, liteta— *“Ngempilo Yomzimba.”* Emva koku cela uxolo nonyamezelo lwentlanganiso kumabal’ engwe aza kwenza pantsi kwalentloko, u Miss Meyile utyile ukumangaliseka kwalento ingumzimba nokwenziwa kwayo — Ekuti kanti xa indawo ezinjenge ntliziyo nemipunga zingalungeleleneyo ekusebenzeni sukuba umntu engapilile. Liqube elinenekazi labonisa izinto ebezifanele ukugqalwa ziqondwe, zinyamekelwe ngabantu uku­ze ube nempilo entle umzimba. Izinto ezingo (a) *Kutya, Ukucoceka, Imvato Impepo, Ukushukuma, Nokupila.*

1. *Ukutya,* ubonise ukuba zinkuni ezibaswa kweliziko lisi *sisu,* ebekufanele ukubaswa kulo futi mhlaumbi katatu ngemini ukuze umntu apile; kuti nokubaswa kufakwe ezivileyo inkuni ezinje ngenyama, amasi, iziqamo; ezinkuni zipitikezwe nezinye ezifanelekileyo, kuba angafa umntu, kome umzimba ke lacima iziko elisisisu.
2. *Ukucoceka* komzimba nako kuyafuneka. Kengoko mawuhlanjwe futi, nasebusika, ukuze intunjana zawo zingayingceki yintsila nje ngamaqaba. Kodwa abahlambi balumkele bangahlali futi emanzini kuba bongenwa yingqele (bati mfixi). (c) Ukwambata ezishushu ebusika, neziceketekileyo ehlotyeni, zihlanjiwe, balumke abanxibi zingawubambi umzimba; angaziminxi umntu ngesiteyisi, aziyeke abenjengoko wayedalwe ngu Tixo, abonwe ngabamfunayo nabamnyekileyo enjalo. (d) *Impepo,* malifunyatiwe ixesha layo kwanje ngokutya oku, umntu ake ayekutabata umoya ezintabeni noku kupezu ko *Hoho.* Litsho elinenekazi lati—nezingqukuva izindlu mazibe nefenstile abantu mabangaxinani endlwini hade bapefumlelane kuba lonto imbi kanye. (e) *Ukushukuma* noku *Pumla,* makwenziwe ukuze upile kakuhle umzimba. Kodwa zombini ezi zinto ungazigqitisi ukuze upile. Sebenza ngexa lokusebenza, ulale ngexa lokulala; kodwa ungalali ngexa lokusebenza.

Abalimi na Barwebi.

Sidwelisa amaxabiso—kwindawo ngendawo —ezinto ekurwetywa ngazo ngama wetu, njengoko atunyelwe ngo Mantyi Komkulu, E-Kapa, axela into abeyiyo ngo-Mgqibelo 27 July, amaxabiso ezinto :—

“MISSING TEXTS)”…………..

Ukubola Kwesi Milo. .Umbhaleli otembekileyo uti,—“ Mhleli, undotusa kakubi kumhlati we “ Mvo” zomhls wokuqala ku “ ugust lo, ngokusuke uti xa usixelela ungesipani esitsha sotitshala ” sase Tinara Asuke ukankanye negama elibi kunene lomfana owemka e Machubeni ngokusuke isimilo sake sibole kakubi. Nase Tinara ndingatsho ndingatitizi ukuba lomfana uke wahlala intsuku, linga ilishwa likuwele mzindini wase Tinara.”

Intshumayelo nge Tennis : Queens­town, August 3, 1889,—Nkosi Mhleli wepepa,—Kulusizi ukuhlale kubonakala inteto ezitenxileyo kwelipepa. Sibona sibonile epepeni lako izinto ezingenamhlaba ekutiwa zenzeke apa etyalikeni yetu Ke okwanamhla masikuxelele ukuba balelwa siti, ewe, siti esingavumiyo ukuba abantwana betu babambe kwintlanganiso zangokuhlwa ze Tennis. Nakuba u Gobiso ngololo seletsibela kumfundisi nje, balelwa siti abantwana betu. Nalontombi yemantyi kutetwa ngayo asikolwa tina ukuba indene ivazizihamba ezintlanganiso zobusuku. Nceda Nkosi ufake lamazwana epepeni.— Ndim nkosi—u S. N.

“Be so China ! “ Ndiva kumandi ngapakati Ndifuna ukubulela into eyenziwe ngamadoda amatatu o, Messrs. Makiwane, Jabavu no Wauchope, malunga nokutshayela olukwekwe lwe pasi—isifo sontsundu. Be so china—watsho umshumayeli Etinara, nakuba Isingesi sasapukile ilungile yona. Ukukanya kwamadodana afundileyo makubonakale pambi kwabantu wetu u Mr. Makiwane ; ukupila okude kuwe Mhleli, nakuwe Mr. Isaac Wauchope.—Be so China, au, lowo mshumayeli wayesingisi

, selekona ndim Y N. — Umzimkulu

29 July 1889.

Amacapaza AWENZIWA ngose TranskeI— Akuko nto isisixaki kuti mzi wapesheya kwe Nciba nje ngale yokushiywa ngumpati wetu u Captain Blyth. C.M.G Singabhali nokubhala nje emapepeni yinkohla nezwi ongaqala ngalo nongagqibela ngalo. mawetu akulo lonke andali nokuba sovuleka ingqondo na emva kosuku we 17th August lo, kuba simise lona ekuya kugqityelelwa ukwaziwa into emayimiswe esisikumbuzo engcwabeni nase dolopini yase Gcuwa.—Amapepa endleko Zabatunywa e Kapa: Ke lamapepa ukuba bekwenziwa into yengqondo ngumzi, ngeleti ohlangene nalo abhale kwa oko into ayirolayo. Mzi wapesheya kwe Nciba ize nenze isimbo esihle nokuba kupi apo nihlangene kona nalomapepa nise nirola imali kuba eliqalo lalamadodana omatatu lihle kakulu, ngomso kuya kufuneka i Koloni incede kokwenxiwe siti. Ninga jongi elufeleni oluntsundu kuba lona lutiywe nangaba kowalo— Itola yase Nciba kwavakala kndala ukuba ipelisiwe, ke umfo obeyibiza usayibiza ngokunamandla. Yinina lomntu utanda kangaka imali eselegwetyiwe, ngubanina betu ? mtetiseni makalipa akowetu awasandukuya e Kapa, nini eniteta ngemisebenzi ebonakalayo—Isipitipiti eentlanganisj yase Koloni bonke abantu abatanda inqubelo pambili baya kudana, kuba lontlanganiso ibiseyi yona inesihomo, namhla kukufa kwayo xa ityala ligwetywa ngumntu onalo iya kupela amandla lontlanganiso, kanti ibisepambih ngokukangela izimilo zamalungu.

Native Opinion,

Thursday, AUGUST 15.1889.

FROM the fifteenth instant, the Office of the Superintendent of Fingoes, Heald town, will, it is announced by the Acting Civil Commissioner of Fort Beau­fort, be removed from Heald town to an out-of-the-way corner,

Ntoleni, at the extreme border of the large Heald Town Native

Settlement. Hitherto it has been where it ought to be-among the ‘ people. Naturally the majority of the people, whom the change seriously effects, have been startled. No reason would appear to have been assigned for the shifting, which has been sudden, of the Office from the centre of the Settlement—where the bulk of the people to the circumference, although anxious inquiries have been ad­dressed to the Superintendent and to the Acting Civil Commissioner by the ignorant and distracted Natives. Brushing aside such , reasons as can only be described as idle gossip for serious columns - reasons which do no credit either to the heads or hearts of the officers concerned—there is but one way to account for this singular arrange­ment It is that conveyed in the common expression which needs these remarks—“ Anything for a 4. Native. Of course it is easy to see the main motive that has led to the removal of the Office from where it was convenient for the people, to a point, on the boundary of the Location, where that line touches that of the Fort Beaufort Municipality. The officer must be within easy reach of the town of Fort Beaufort. This, .no doubt, may be for his private and personal convenience; it certainly can­not be said to be for the con­venience of *the* people who will have to trudge to and for over eight or nine miles, to transact the smallest thing in connection with public business. It may be said there are others, besides these Heald Town people—farmers—who have to submit to long journeys to public offices. The people in ques­tion, are not, however, farmers. The Settlement may be said to con­stitute a district with a large village community at Heald Town. It is but right and proper that at such a centre such an officer should be planted to facilitate the smooth discharge of Government work. Heald Town has long been recog­nised to be such a place. Hence the appointment of the Superinten­dent, resident, not at Fort Beaufort, as now virtually proposed,but among the people. At one time an attempt was made to do away with the office at Heald Town and to compel the people to go all the way to the seat of the Magistracy, but this could not be maintained for any length of time with a careful regard to what is fair and just towards these Natives. So the office of Super­intendent in their midst, had to be revived. There is no half-way house between maintaining it as heretofore among the people, or abolishing it altogether, throwing them on the crude and rude ex­pedient of forcing them to go all the way to the Civil Commissioner’s office in Fort Beaufort, whose staff is as strong now to do the work as it was before a portion of it was thrown on the Superintendent, when it was decided upon establishing that office for the convenience of the people of the Settlement. But we do not advocate the abolition of the office, since it eminently suited the necessities of the situation. We would, however, strongly urge it upon the Government in the in­terests of the Heald Town people as well as for its own credit, not to sanction such a dog-in-the-manger policy- It is not without strong reason that the people of Heald Town are alarmed at what has been done. For there is as much sense in the proposal as there would be in removing the office of the C.C. and R.M. of Cape Town from the City, and planting it at the futhermost end of the suburbs simply because the residence of that officer may happen to be in that vicinity, and expect the public to go all the way to the office for the discharge of business. Such an arrangement would not be thought of in Cape Town, and we hope it will not be sanctioned in the case of Heald Town.

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Notes of Current Events.

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With reference to the liquor traffic an esteemed correspondent signing himself Censor writes:—“ Sir, ‘ Whether the liquor traffic is a curse to the Natives’ has run too much into a groove between European and Native Missionaries on one side and canteen keepers and brandy farmers on the other. Would it not be better to call in the Red Kafirs and get *their* verdict. Could not the *Iliso Lomzi* send two delegates to ventilate the subject at the Native kraals and get up petitions. A petition is signed by writing down the names of the men who are willing, thus— Jan Tsatsu his mark, and then getting each man *with his own hand to* put down a cross in the blank space. Each sheet of names must have the signatures of the delegates on the margin as witnesses, and it would be better if they took the petition before using it to an R.M. or Ins clerk, or any J.P., and signed a declaration on the last sheet, that all the names are genuine. Should not care also be taken to bring Red Kafir witnesses before the Commis­sion on Drink, when it sits.”

Our correspondent’s suggestion is a very good one. It will, no doubt rejoice him to learn that of the many Native petitions that have been sent to Parliament advo­cating total prohibition to Natives, a great many have been sent purely by the “Red Kafirs” who do not often get the credit for common sense and shrewdness that they deserve. The present writer has taken the signatures of hundreds of these people subscribed to petitions play in for prohibition ; and only a fortnight and a very large gathering of Amandlambe at Mncotsho, near Berlin, which had been called together to hear the news from a member of the Native Deputation on the Pass Bill showed an anxiety to learn what Government had done with respect to the prayer they had sent a short while since on this very question. Very grateful were they indeed when the infor­mation was given them that a Commis­sion would shortly go round testing the feelings of the people on the subject. We have no hesitation in assuring the public that “the reds” are as much opposed to the sale of ardent spirits as their “school” neighbours.